

THE CHRISTIAN CENTURY

FOR THE MEN AT THE FRONT

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September 12, 1918

Number 35

Will the Jews Return to Palestine?

By Herbert L. Willett

Burying Booze with the Kaiser

By Alva W. Taylor

SEP 17 1918

CHICAGO

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 C I C A G O

The CHRISTIAN CENTURY

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THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and uneclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY, is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

EDITORIAL

The Control of Opinion

It was once the proud boast of the Disciples of Christ that they had no creed. Those reading some of our journals these days might be tempted to believe that this is not now the case.

The Pope of Rome issues on various occasions anathemas against certain kinds of religious opinion. His decree *Gregis Pascendi* was directed against modernism. Translating into modern English, it was, Let any man be damned who holds modern views of religion. The threat of eternal damnation or of excommunication from the church, or the severance of one's social ties has been effective in that organization, and modernism now languishes. It is not likely that similar pronouncements among the Disciples of Christ will ever prove effective, for we have no purgatory and no official with the power of the keys.

No threat of punishment ever modifies opinion. Galileo, under fear of death denied that the earth turned round, but under his breath declared it did turn anyhow. A young man might be intimidated by threats from talking publicly about evolution, or higher criticism, or philosophy, but this would never lead to any real change of opinion.

There is only one effective method of controlling opinion, and that is by the logical presentation of facts. A fact stands like a rock, while the turbulent stream of denunciation breaks upon it. If any man would overthrow evolution or higher criticism or any doctrine that he regards dangerous, he can settle the whole matter by presenting facts that will upset these hypotheses.

Young men are hungry to hear a constructive word spoken in behalf of religion. They are flocking into modernism because the denunciation that they hear in reactionary camps convinces them that the older views of religion must be hopeless. There is only one cure for the modern trend in religion, and that is by meeting it with its own weapons. But no one seems to think this possible.

Putting the Big Preacher on a Circuit

ANY given denomination has only a few great preachers. These men are often burdened with administrative details in a parish for which they have no particular genius. The man with one outstanding talent is not likely to have another equally great. Such great ministers once circulated to a limited extent outside their parishes by going out occasionally to hold revival meetings. But great preachers are no longer interested in the sort of revivalism that has been prevailing and now the churches know their faces only on the lecture platform or at church conventions.

In Ohio, Dr. John E. Pounds has been sent over the state with his great address on the subject of a Christian's duty to make a will in the interest of the kingdom of God. Dr. John Ernest McAfee, who was until recently secretary of the Home Mission Board of the Presbyterian church, advocates sending all preachers of outstanding ability out over the country, from town to town, where they will present a message of far-reaching significance to hundreds of thousands of people in the course of a year.

Why should not all of the churches in Indianapolis

or Chicago or Kansas City secure the presence of some man with a prophetic message to spend a month in the city, addressing the various churches and holding conferences with the ministers for the practical realization of the ideals of which that minister is a conspicuous spokesman? Such an interchange of thought and of spiritual power would vitalize many a city and lift it out of the ruts into which church work is too often apt to fall.

It is manifest that there is use on such a circuit for the missionary who comes back from the foreign field with an unusual story to tell and power with the people in the telling of it. People are still confused about the implications of the modern attitude in religion. Some one who could in a single evening clear up many of the doubts and difficulties that are in the people's minds these days with regard to religion would do a great service. The Disciples have a score or more men who ought to speak every day for ten years.

The Harvest Time of the Soul

WE no longer follow the religion of nature, with moods dominated by the seasons and the seasonal occupations. But we have not traveled so far away from these primitive religious attitudes as to be absolutely unresponsive to our environment. When the autumn days come, we enter the season of the Feast of Tabernacles which our Lord once helped to celebrate. It is hard to look upon the tinted leaves, the bursting granaries and the autumn skies without feeling once more religious emotions.

Is there not a harvest time for the soul, as well as for nature? This has been one of the most compelling ideas of Christianity. The medieval church may be said to have been chiefly busy getting people out of purgatory into heaven. The harvest of the soul was a matter of primary concern.

There is a certain sense in which this harvest is being reaped all of the time. Just as in the tropics certain trees are always bearing blossoms and fruit together, so human life is in the midst of daily choices and daily judgments. John declared that some were condemned already because they had chosen darkness rather than light.

But not all of our spiritual harvest is so closely related to the sowing of the spiritual seed. The careless boy does not immediately develop into the useless man. The tippler does not at once become a drunkard, nor the idler in any brief space a beggar. It is just because the judgments of God upon sin are so often deferred that sin flourishes in the world. When we place a hand upon a hot stove the penalty is immediate. Were spiritual penalties as immediate, sin might almost disappear from the world.

But the spiritual harvests are inevitable, even if they are deferred. The man who sows tares will also reap tares. The golden leaves compel us to ask of our souls, What will the harvest be? Do we lay up for ourselves the wrath of God and the sting of our guilty consciences, or do we make ready the harvest of kindness

and brotherhood which we have sown through the years?

Recruiting Sunday School Teachers

THE summer time always results in a certain amount of disintegration in the local church. Sunday school teachers quit or move away and the result is that the beginning of the new season is a time of desperate search for new teachers for the church school.

A great many people will not volunteer for service, being modestly acquainted with their lack of equipment for such a task. They respect too highly the great office of moulding the souls of the young in religion to undertake the work unprepared. On the other hand, there are some who seek this work with little idea of the social and religious responsibilities involved.

It might be a good thing for the minister to preach a sermon soon on the ideal Sunday school teacher. Just what must a person know and be in order to be fitted for the task of guiding the young into a knowledge of Christ? Must not the prospective teacher be something of an embodiment of the religion he or she sets forth? When it is remembered that it has ever been the tendency of the youth to idealize the Sunday school teacher, this latter point will be seen in its true importance.

The choosing of a teacher is often a matter of accident. A desperate superintendent looks over the adult class for a likely candidate. Some one has to be chosen, so one is chosen. If this person does fairly well, he or she will probably remain permanently in charge of the class.

But suppose the pastor and the superintendent should spend an evening in a consideration of the church members according to their relative availability for this work. Then if they would call on the person who ought to take up the task and make the needs of the particular class a call of God upon him, a fortunate selection would usually be made.

When we study the religious attitude of our young men who are going away to war, we know that in many cases we have failed in the fundamental aim of religious education. It is more a matter of teacher than curriculum just now. We must find the right people to teach.

Federation During the War

THE Presbyterian church at White Hall, Illinois, has made overtures to the Disciples' church to federate with them for the period of the war. They propose to retain the Disciples' pastor, and to hold the services alternately in the two church buildings. In Chicago, there is a proposed war federation of the Monroe Street Church of Disciples and the California Avenue Congregational church. In this case, the first pastor would be a Disciple, the Sunday services would be held in the Congregational church and the mid-week services in the Disciples' church.

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ligious neighbors propose to treat us with great generosity. This spirit is one of the splendid by-products of the war. The proposed mergers are occasioned by the new conditions. The ministers of the various denominations have gone away to the camps and to France for religious ministry to the soldiers. There is a greater shortage than ever of educated and capable ministers. A coal shortage also threatens this winter. With millions in the army and the Red Cross, the congregations will be smaller. The war merger is the logical solution of the problem for many churches.

Those who ask what effect the war is going to have on religion will find one kind of answer in this circumstance. The war conditions are driving the churches into temporary alliances. In many communities, there is going to be a need for more churches instead of less after the war, and in such communities the federation will not develop into a permanent policy. But in other communities there have always been too many churches and there would still be after the war, unless the various denominations see the wisdom of permanent local unions.

The opponents of this kind of federation will be church officials who fear that a church merger will reflect upon their administration. We, however, dare to hope that Disciple secretaries and superintendents will act in harmony with Disciple history and teaching.

Concerning Lemons

A Parable of Safed the Sage

NOW it came to pass that I journeyed to a far country called California. And there I found a friend, a citizen of that country, and he had an Automobile, and he took me on swift journeys to show me Orange Groves and Grape Fruit Orchards, and Vineyards, and many trees whereon grew Prunes.

And it came to pass that I heard often of a town called Corona, and always this was said of it:

Corona, Home of the Lemon.

Now on a day we passed through Corona, and the day was warm and dusty, and I spake to my friends:

Behold, this is Corona, the Home of the Lemon. Let us tarry, I pray thee, for of lemons are concocted a cunning drink that maketh glad the heart of man and doth not intoxicate.

So we rode through the street, and we came to a place where it was written:

Ice Cream, Soda Water, Sundaes and All Kinds of Soft Drinks.

And we alighted from the chariot, and went in, and behold, a man in a White Apron.

And I was about to speak to him, but my friend spake:

Be thou silent, and keep thy money in thine own pocket; I am paying for this.

And I kept silent willingly, for those are pleasant words to hear.

Then spake my friend to the man in the white apron: Hasten thee, lad, and prepare for us four good,

ice-cold lemonades, and make them Good, and make them Speedily.

And the man in the White Apron heard him as one who understood not what he said.

Then spake my friend again:

This friend of mine is from Chicago, and these other friends are from Boston, and they think they know what good lemonade is; but I want them to have a drink of lemonade that is Lemonade. Hasten thee, and prepare it for them.

Then spake the man in the White Apron:

We have no Lemonade.

And the man of California grew red in the face, and he said: What? No lemonade in Corona, the home of the lemon?

And the man in the white apron answered, We have Soda Water, Root Beer, Ginger Ale, Ice Cream, but no lemonade.

Then spake my friend:

Hasten now to the grocery store, and buy a half-dozen good lemons, and quickly make us Lemonade.

And the man in the White Apron hastened, and returned, and said:

There isn't a lemon in town. They ship them all to Chicago and Boston.

And when I heard this I meditated, and I said:

I have suffered for lack of good Fish at the Seashore, and Fresh Eggs in the Country, when both were abundant in Town, and now I behold that the place to buy good Lemonade is where they do not raise Lemons.

And as I meditated, I remembered that in many other things the shoemaker's wife goeth unshod.

Now my business is commending goodness for export, even as that of Corona is the production of lemons. And I said within myself: Glad will I be if the demand for goodness ever shall grow like the demand for lemons from Corona, and I will seek to supply all the demand. Yet will I seek to keep some of it on hand; for my peril is even as the peril of the man in the white apron. Yea, he shall be to me as a Parable, lest having preached to others I should become a Castaway.

So I resolved that with all my exportations of goodness, I would keep some for Home Consumption.

Earth Is Enough

WE men of earth have here the stuff
Of Paradise—we have enough!
We need no other stones to build

The stairs into the Unfulfilled—

No other ivory for the doors—

No other marble for the floors—

No other cedar for the beam

And dome of man's immortal dream.

Here on the paths of every-day—

Here on the common human way

Is all the stuff the gods would take

To build a Heaven, to mold and make

New Edens. Ours the stuff sublime

To build Eternity in time!

—EDWIN MARKHAM

Will the Jews Return to Palestine?

In the course of the series of articles which Professor Willett has presented concerning the Second Coming of Christ a considerable number of comments and questions have been received either by him or at this office. It seems proper that some of these, bearing as they do on the general theme or on specific phases of the subject, should be given attention. This will be done in the present and one or two following issues. Those who are interested in presenting criticisms or questions are invited to send their communications to Professor Willett, either at the University of Chicago or in care of The Christian Century.

IT seems surprising that one phase of the subject of the second coming of Christ which is intimately connected with the problems that Professor Willett has been discussing should have failed to receive any consideration at his hands. I refer to the return of the Jews to Palestine, which is certainly a matter of direct and unmistakable prophecy, and is being so wonderfully fulfilled in these days. If there were no other proof that the end of the age is at hand, bringing with it the second coming of our Lord, this remarkable realization of expectations long ago predicted ought to be sufficient to convince any unprejudiced observer that the "times of the Gentiles" were complete^d and Israel is about to return to its ancient home and enter upon that redeemed career which the prophets foretold. Is it not worth while taking account of this aspect of the question in a candid review of the facts?

* * *

It is indeed a satisfaction to have attention called to an angle of the subject which has for many readers of the Bible a particular significance. The reason that it has not been included among the topics treated in the series which has been running for several weeks past is that it is not an essential feature of millenarianism, although most of those who hold advent views find somewhere in their list of cherished opinions a place for this one. And in several discussions of the problems of millenarianism it holds an important place.

What are the facts? The two most serious shocks that disturbed the life of ancient Israel were the fall of Samaria and the closing of the chapter of Northern Israel's history in 721 B. C., and the destruction of Jerusalem and the beginning of the exile of the most important section of the people of Judah in Babylonia in 586 B. C. Of course neither of these events removed a very large proportion of the population either of the north or of the south. Some of the more resourceful of the people, those who were most likely to promote new efforts for national revival, or those who were most promising as citizens of the lands in the Mesopotamian Valley, were removed. The remainder, which included the vast majority, was not disturbed. Those who refer to the "ten lost tribes" as though they were taken somewhere else and lost, forget that the most serious dislocation of this unhappy people was not of population, but of racial integrity and institutional life. They "lost out" by intermigration and neglect. For more than half a century from the fall of Jerusalem the territory of Judah was occupied by the depressed though numerous remnant of the kingdom of Judah, while the region to the north did not recover its importance until shortly before the Christian era.

PROPHECIES OF THE RETURN

All through this time the prophets preached the need of faith in Israel's future. Hardly one of the notable moral leaders of the nation who were witnesses of

these sad experiences, or lived in the dark days that followed them, failed to bear insistent witness to the confidence that the people would be permitted to return to their land and rebuild their institutions. Pages could be filled with prophetic words of this sort. They are found in Amos, Hosea, Isaiah, Jeremiah, Ezekiel, the Evangelical Prophecy and the oracles of the later days. The later voices were as insistent as the earlier ones, for at best the return of the exiles in 538 B. C. was partial and unsatisfactory. During at least a century more the leaders kept urging the prosperous and satisfied Jews in the lands of the east to come back to the land of their fathers and assume their part in its rehabilitation. The glowing hopes of the past had been realized in only the most meagre manner. The fragments of the nation, both in Palestine and beyond the great River, needed assurance that there was really a future for Israel.

In part, such hopes and promises were fulfilled in the return of the exiles when Cyrus came to the throne and Babylon fell in 538. In part, they were fulfilled in the long years of slow and painful revival of Judah that followed. In part, they were based on conditions of obedience and consecration which were not realized, and therefore were never fulfilled, and never will be. New Testament writers, like the apostle Paul, say that the royal hopes for a Davidic line of rulers in Palestine were futile, and that the vivid expectations of the earlier generations must be transferred from the political to the spiritual plane. This did not mean that these promises were to be allegorized and rendered ineffectual. It meant, as Jeremiah affirmed, that God was not shut up to one instrument for the accomplishment of his will, but could select another people who should achieve his designs by faith and evangelism. This was what Paul made the thesis of his Epistle to the Romans, wherein he made clear the eternal purpose of God to reach all men through the message of the gospel. To the Jew that was first committed. But upon his failure to accept that responsibility, it was made the joy and privilege of the Gentiles to undertake it. None the less Paul loved his nation so much that he was not without confident hope that in spite of their former indifference to their high vocation, they would yet come to prize the divine gift which at first they despised.

But in all this there was no assurance that they should ever go back to their ancient land. The prophets had hoped that such a consummation might be enjoyed. In part it was actually realized. In part it could not be accomplished. And beyond the fulfillments which the returned exiles obtained, and the achievements through faith in Christ and the attainment of Christian character to which the Jew and the Gentile alike may aspire, there is nowhere in Scripture the slightest indi-

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cation that the Jewish people are to return to their ancient land. Those long lists of prophetic texts on which millenarian interpreters love to dwell have not the remotest reference to such a reassembling of Israel in Palestine in the present or any future time. They dealt wholly with the political fortunes of the ancient nation.

CAN THE JEWS RETURN

So much for the biblical aspects of the matter. What about the more material facts of Israel's reoccupation of the Holy Land? The situation is not difficult to understand. There have always been many Jews in Palestine since the days when for some dozen centuries, from the days of Moses to the fall of Jerusalem in the Roman war of 70 A. D., they were masters of the land. Before them there was a long Amorite and Canaanite history. Since that tragic event which closed the volume of Jewish national life, apparently forever, there has been a considerable population in the land, mostly Arabic by race. Today they are as much the possessors of Palestine as are the French of France or the Italians of Italy. Under all the forms of government Arabian, Saracen, Christian and Turkish, which has prevailed in Palestine for the last twelve centuries, as long a period as Hebrew history covered, the Arabs have been in possession.

There has always, however, been a small group of Jews in the land. Today they number, among the 650,000 population, about one-tenth. They are of four sorts. There is the company of Jewish pensioners, including the Sephardio Jews that originally came from Spain in the days of the persecutions under Ferdinand and Isabella, and those of the Askinazin group from Russia and Germany. They receive regular stipend from Jewish funds, but are not of a sort to contribute in any helpful manner to the life of the land. Secondly, there are the industrial Jews, who make up the membership of some dozen communities planted by wealthy Jewish patrons in various parts of the land, and exhibiting a most commendable spirit of thrift. In the third place there is the commercial Jew, who has taken advantage of the tourist traffic which will always be a considerable part of the business of Palestine. Money is to be made there, and no one knows better than the Jew how to profit by catering to the needs of the public. Lastly there is the Jew of the Zionist type, whose emotions are stimulated by the memories of the land, and the dream that it may again become the home of his race.

It is only fair to believe that there will always be Jews in Palestine. The land is dear to them as a race. But no dearer than it is to Christian and Mohammedans, to both of whom it is truly the Holy Land. But when one faces the simple facts he is instantly aware that the Jewish people are not going to return to Palestine. To come to this conclusion it is only necessary to look at conditions as they exist. There are some twelve or fourteen millions of Jews in the world. The total population of Palestine today is about six hundred and fifty thousand. Under improved agricultural conditions, such as it is fair to believe are likely to prevail with better government, the land would sustain a population of a million. If adequate dams and other irrigation projects

could be constructed, another three hundred thousand might be added to the population, but hardly more. Palestine is a very small country. Its area is only about a quarter that of the state of Illinois, and about the same as the state of Connecticut or the principality of Wales. Even of this the Hebrews never occupied more than the central mountainous district, a stretch of territory some seventy or eighty miles in length by about twenty to thirty in breadth. The lowlands were for the most part in the hands of other people, like the Phoenicians in the north and the Philistines on the southwest. The richest section of Palestine, that portion on the east of the Jordan, was never counted as a Hebrew possession, but belonged to Moab and Ammon.

Moreover the description of the country as "flowing with milk and honey" must be understood as the regard in which it was held by the desert tribes, among whom the Hebrews tarried in the wilderness. It was not the measure of its fertility as judged by standards prevailing in agricultural regions. Portions of the land are fertile, and very beautiful in the spring. But on the other hand large parts return only grudging harvests to the most careful cultivation. Close study of the Old Testament shows that the land never supported a large population at any time within the historical period. The notations of numbers in the Hebrew records, particularly the size of armies and the numbers slain in battles are picturesque rather than authentic, while the patriotic exaggerations of Josephus have long been discounted. War and devastation have greatly reduced the capacity of the land to support its population. But even in its most prosperous times this could never have compared in proportionate numbers to the teeming multitudes of Egypt, Babylon or Central Europe. When it is further remembered that of the total population about sixty per cent are Mohammedans and about thirty per cent Christians, it is at once evident that a considerable problem confronts those who propose to replace ninety per cent of the present inhabitants, mostly Arabic or Syrian by race, with a new element represented by but ten per cent of the present population.

DO THE JEWS WISH TO RETURN

Furthermore, the Jews as a race have neither the wish nor intention to emigrate to Palestine. A small and very sincere portion of them would be glad to do so. They are the scholars, the poets, the dreamers of the nation, whose affection for the land and the traditions of their race has issued in the creation and spread of Zionism. In the aggregate they number many thousands, and include some of the choicest spirits in Judaism. But in proportion to the total number of Jews they are a negligible fraction. For the Jew is a commercial spirit. He is and has been since the days of Babylonian exile the world's typical middle-man. He flourishes only where he can take his place between producer and consumer. Palestine offers only the most meagre opportunities for such a vocation, even were its extent many times what it is.

There seems to be no reason why many Jews may not go to the Holy Land to make it their home. Small

groups have already enlisted with one or another of the allied armies with the express stipulation that they shall be sent to Palestine to assist in its emancipation from the Turkish yoke. Others are organizing for hospital and other relief work there. Many of these will probably remain in the land. They ought to carry out their fine project of organizing in Jerusalem a Jewish university, where the ancient Hebrew language shall be taught, and be the medium of instruction. Their colonies ought to increase there in the land which their fathers once possessed. There is no reason why they should not secure complete political privileges under the new regime which the Entente nations will establish, probably under either French or English direction. But there is not the least prospect of a Jewish state being organized in Palestine. The great mass of the Jewish people, both orthodox and liberal, are opposed to such a plan. Perhaps this sentiment is as well expressed as anywhere in the resolutions of the recent Conference of American Rabbis, held in Chicago in July of this year. The pertinent portion of these resolutions has the following statement: "We are opposed to the idea that Palestine should be considered the homeland of the Jews. Jews in America are part of the American nation. The idea of the Jew is not the establishment of a Jewish state, not the re-assertion of Jewish nationality, which has long been outgrown. The mission of the Jew is to witness to God all over the world."

THE FUTURE OF ISRAEL

In a word, then, it may be asserted with emphasis that there are no predictions of restoration of Israel to Palestine which were not fulfilled in the home-coming of the various groups of exiles, or were rendered incapable of fulfillment by failure of co-operation with the divine purpose. The occupation of Palestine by Jews would require the expulsion of its rightful possessors, the Arabic peoples who have today the same rights in the land that Israel once had, rights that it is one of the great purposes of the present war to guarantee to every people by the privileges of self-determination. The Jewish race could not occupy Palestine. No stretch of imagination could picture that "least of all lands" accommodating the millions of that people, scattered throughout the world. Palestine is wholly unfitted by location, character and extent to be the home of the modern Jew, and the vast majority of the race are wholly uninterested in any project that looks to such an end.

The future of the Jewish race is not to be determined in any light or doctrinaire manner. Its place in history has been remarkable. Its persistence has been phenomenal, though to be sure its modification through admixture with other people and changes in environment has broken it up into many groups, markedly different and often wholly antagonistic. The moral and religious problems of modern Judaism are perhaps of all most perplexing and acute, for Christianity has too often stood for an arrogant and persecuting force, and is therefore repellent to a vast majority of that race, and the same time the power of the synagogue declines yearly. The Jew has gone into all the world, and there

he will remain, either to be absorbed at last like other scattered races which have ceased to be nations, or to play some other as yet undisclosed role in the future. But in spite of the bald materialism and commercialism which seem to dominate so broad a zone of Jewish life, all Christians are under obligation to sustain an attitude of sympathy and good will toward this unique people, partly as an atonement for immeasurable wrongs in the past, and partly in the hope that gradually through the years they may realize that the crowning glory of their race, the greatest gift they ever made to the world, was the Man of Nazareth, the lover of Israel, and the Savior of the World.

HERBERT L. WILLETT

Lavender Hedges and Faith

An English woman in a message to English soldiers.

I HAVE an idea that there have been people who described Faith as believing in something that you know isn't true. I expect one needn't combat that point of view, for perhaps we are all more or less agreed that faith is believing in something we cannot yet see. And I should personally like to go a step further than that: I should like to describe Faith as *acting* as though we believed in something we cannot yet see.

There are some days in the last few years that will always stand out in one's memory, and one is a certain day towards the end of 1914, just before the First Battle of Ypres, when one came down to breakfast to find in the "Times" the most pessimistic article I have ever read. It put it to one that England was in imminent danger of invasion, and described, for those of us who live in those countries not far from the coast, exactly what we ought to do with our sick and aged relations, how we must move our goods and chattels, that we must leave our houses and gardens to take care of themselves—in fact, there seemed little hope by the end of the article of our even being able to look forward to having a home at all! And, for the first and only time in the war, I remember the family sitting down under it buried in gloom! But after about half an hour, I could bear it no longer. I felt that I must go out and do something with a *future* in it. I shall go out and plant that Lavender Hedge I've been waiting to plant for days. So I hunted up the gardener, and together we set to work, and every root we stuck into that obstinate old clay soil of ours, I felt, "Now, that's an act of Faith. What is the good of our men at the Front, if one isn't believing, as one always has believed, that they are indomitable and invincible, and just because of it that one *will* have a garden, next year and in the years to come, as their gift to us?" And after an hour's hard work (and there's nothing like contact with the soil for refreshing one's soul) you wouldn't believe how different one felt!

Now, I don't know that I can claim the victory of the First Battle of Ypres as the direct result of my Lavender Hedge! But I do know that for the last three years, when it's been the joy of the garden, it's not only lavender that it represented to me, but faith in the future, and in the in-

domitable courage of those men who were holding the line. So, if ever you feel your faith in something you can't yet see being clouded over, just go out and plant a Lavender

Hedge, or whatever may be the nearest approach to it in the world you are in, and I can't help believing you'll feel different.

The Door

By Joseph Fort Newton

Prayer

SANCTIFY us, O God, our Father, by the cleansing breath of thy Holy Spirit, as we bow before thee in answer to the call of the soul, that we may worship thee in the beauty of holiness. As birds in a deep forest forget to sing, not knowing in the twilight when the dawn arrives, so our hearts are silent and voiceless by reason of the dense darkness in which we walk. Care, and labor, and sickness, and anxiety overshadow us; sorrow haunts us; death is feeling after those we love most. Lift us on the wings of this hour into the upper air where thou art, where there is light and liberty and communion, and where we can see the truth that is hidden from us in the valley.

Open the door of prayer, our Father, and admit us into thy secret place, that we may hide, for a little space, from the things that torment us, from the fears that pursue us, and from the sorrows that will not let us rest. Show us once more the reality of thy Fatherhood, some faint knowledge of which we have in our yearning for our children, for whom we are willing to give all, suffer all, do all. Thus may our own hearts teach us to know thee, to love thee, and to trust thee with all that we are, all that we love, knowing that thou wilt lead us thither where we seek to go. Forgive us if too close we lean our human hearts on thee, for there is no other who can help us.

Renew our faiths in the truths that make life deep and rich and noble; help us to lay hold of thy great and precious promises and find strength in our labor and solace in our sorrow. Minister of thy grace to those who bear the heat and burden of the day; be very near the young in their besetments and temptations as they are trying to find their way in life; support the old, many of whom are left to walk alone, bereft of those on whom they hoped to lean in the evening of their days. Suffer none to go away untaught, unhealed, unforgiven; but may each find his heart growing strangely warm and happy.

Ever the Door stands ajar; day by day a door is opened for one and another, and they fly thither from the winter storm, and are safe. For others it will be opened, and at last for us, admitting us to thy nearer presence where there is realization and reunion. As life deepens may faith become more profound, until at last we stand upright at thy Door, O Lord, and Lover of all souls, looking for the Face long desired, even the face of Uttermost Love. And to thy name shall be the praise, in the name of Jesus. Amen.

Sermon

WHAT an artist Jesus was in taking the simple, homely things of life and making them figures of eternal truth, parables of Divine beauty! He was so wise that he was simple, and so simple that he was wise, teaching the highest truths by the humblest facts. He did not fly away into philosophy, but began near by, using the everydayness of life to reveal the everywhere-ness of God. No familiar thing but was transfigured at his touch and became forever lovely. No other teacher

would have likened himself to a hen sheltering her chicks, yet that image remains a perfect picture of the brooding, protecting solicitude of God.

But it is not with the artistry of the Master that we are now concerned, but with something far deeper, far more revealing. Truly, never man spake like this Man, and never was he more wonderful than when he spoke of himself in his relation to the souls of men, as, for example, "the sevenfold I AM," of which our text, "I Am the Door," is one. Now he is the light of the world, now a road for our pilgrim feet, now a loaf of bread, a well of water, a coat, a house, and, in the text a door—all these images telling us how necessary he is to our life. No one else has ever spoken to us in that manner; no one else can do it without jarring our hearts. Yet somehow, when we listen to him, we know that he knows what we want, what we need, and the way we go; and we do not resent him as an intruder, but admit him into the innermost room of our nature.

"OUR FATHER," NOT "AN ETERNAL ENERGY"

Softly, surely, he opens the door of our hearts and enters in, identifying himself with our most inward needs, our most intimate longings. Somehow, as if by instinct, we know that he has a right to be there, and we do not ask him to explain his presence. Our very need is an invitation, and we yield to his authority as we do to the spell of music, without seeking to analyse or define it; knowing, as a child knows a friend, that he is an ally of all that we wish to be. Should we ever stop to ask why it is so, surely the reason is not far to seek if we consider what it is that he seeks to do with us.

Let me illustrate. Our philosophers tell us of an Eternal Energy from which all things proceed, a Vital Urge taking myriad forms, a Power not ourselves that makes for righteousness. These words do not move our hearts. But when Jesus speaks of "our Father," it is different; at once we are lifted into the world of spiritual values, into the world of personality and its fellowships. In that world he lives, from it he speaks, and it is thus that his words unlock doors in us for which no one else has the key. Others speak of that world, but Jesus speaks from its centre of light, and therefore he commands us by a lure and authority no other can know. Against this background we must read the text.

SYMBOLISM OF THE DOOR

Nothing is more familiar than a door, and nothing more eloquent as a symbol. For a door, with its uses and associations, has much to tell us, alike of welcome and farewell. If it is open, how inviting; if closed, how ex-

cluding; if ajar, what a vista. There is all the difference in the world on which side of a door we stand, the outside or the inside. Artists have lavished their skill on doors, making them attractive, and many legends have been engraved over them. Often a door is an emblem of separation. On one side are strangers; on the other friends. Outside care, inside quiet. Full oft it is a symbol of security, of protection from injury and intrusion, of safety from temptation. Of course, it is eloquent of hospitality, and Charles Lamb was not far wrong when he said that no sound could equal in interest a knock at the door. Friendliness has no finer speech than a door opened in greeting and welcome; and love no truer token. Much might be written on the duty of keeping some doors open that are too often closed, and also on the duty of keeping other doors shut that are too easily opened.

SOME CLOSED DOORS

Think of the old home in which you grew up, and you will begin to see how many beautiful things Jesus meant to tell us when he called himself the door. Memories as many and as fragrant as the flowers that grew about it came back to us as we think of that old front door, whose openings and shuttings made such music in our life as our friends or guests came and went. What happy surprises seized us there, as some loved faces, unexpected, appeared at the door! What sorrows, it may be, gripped us there, as our dead were carried out and we realized that they were gone! For they do not seem quite to have left us until we part with them at the door. At the door we took our farewell of our parents, with many hopes and longings, as we started out into the world to make our fortune. They stood in the door and watched us as far as they could see, wondering, hoping, praying. Years pass, and our eyes grow dim at the thought of that old doorway and all that happened there, and of the vanished figures that stood in it. So great is the power of association, by which the Master would lead us to the door of the home of the soul:

Around the portal are angel faces,
Within, the everlasting Bread and Wine.

Much of our life is spent in opening and closing doors. There are doors that shut and stay shut, doors of opportunity, of privilege, of joy. Slowly the door of youth shuts, and no man can open it. Oh, the things we must leave behind in our pilgrimage! Sadly we learn that a man can go back to the place of his birth, but he can never go back to his youth. So far we can develop the body, and no further; the door is shut. There is a time when more than one door is open to a man, and he must decide which one he will enter; and having made his choice the other doors close. That is why it is so difficult to begin a new vocation after forty; so many doors are shut. Often we see a man who can do one thing, and do it well, but he is little more than a by-product of his own business—like a horseman whose mind has become a stable. Darwin paid the penalty of narrowness and neglect, as all men must who are not at pains to keep the doors of the mind ajar. Imperceptibly they close, and life loses in richness of interest and variety of outlook, making old age a mere Nursery of Memory.

Every five years—so reads the opening page of "The

Abbot"—we find ourselves another, and yet the same; there is a change of views and not less of the light in which we regard them. What is more inspiring than youth, its face aglow with dreams, the doors of its heart wide open to the winds of God! What is sadder than to meet the same man ten years later and find many doors of the heart shut, locked, and barred? Often the man is unaware of his loss, thinking that he has attained to wisdom, when in reality he has only become cynical and hard; something fine has gone out of his life. This is the great tragedy—that youth rules the world when it is no longer young, and its ideals are damaged and dim. Time makes subtle changes in our inner life of thought and character, as in outward aspect. Unless we have a care, selfishness or avarice or ambition will shut doors that ought to be kept open. In the Holman Hunt painting, "The Light of the World," the door has long been shut, dust is on the step, and weeds are growing in neglect, the while the Master knocks in vain.

DOORS THAT ARE NEVER SHUT

Happily, if there are doors that shut, there are also doors that never shut. "Behold, I have set before thee an open door, and no man can shut it," reads the Book of Vision. The Door of Service, like the gates of the City of God, is open always, everywhere, to everybody. Age does not shut it, nor poverty, nor ignorance, nor sin. There is no human situation in which a man cannot be of some help to his fellows, if he sets his hand to do it. When Sterling returned to England ill and helpless, he wondered what use he could be in the world; a question which many a man, broken by the war, is asking himself today. But his friends wrote to tell him that his very existence was a blessing as indeed it must have been to have won such loyal love.

Some of you will recall the story of "The Worn Doorstep," telling of a young woman waiting for her lover who had gone to the war; she waited in vain, but found healing for her sorrow in serving others beshadowed like herself. How many doors this war has opened, doors within ourselves of which we knew nothing, doors of sympathy and service, taking us out of ourselves into a larger life.

Christ as the Door is Christ as the entrance to the life of faith and service. What a life it is to which he admits us, a life not of subtraction, but of addition, as Drummond told the boys at Edinburgh. He transfigures all our joys. He takes the poison out of all our wild flowers.

PAINTING THE REAL CHRIST

In the "Dreamers of the Ghetto" Zangwill has a story of a Jewish artist who discovered behind the Christ of the creeds a Joyous Comrade, a Great Friend of all the sons of men. He sought to remove the mists and paint the real Christ, in his simplicity and beauty, his fellowship with man and beast, his love of God and little children. So, day by day, he worked at his picture, trying to give back to the world a Christ the Jews can now accept, and the Christians have forgotten.

What that artist sought to do it is the business of all lovers of Christ to do, revealing the real Christ to men.

knowing that they needs must love the highest when they see it. Drummond was such an artist, and many a man today owes his vision of the real Christ to the influence, and still more to the example of that strong and winsome man. What such a ministry means F. W. H. Myers has told us in an unforgettable passage:

I had never yet realized faith in its emotional fulness; I had been converted by the Phædo and not by the Gospel. Christian conversion now came to me in a potent form, through the agency of Josephine Butler, whose name will not be forgotten in the annals of English philanthropy. She introduced me to Christianity, so to say, by an inner door.

Happy are those who find such a guide amidst the labyrinthine windings of creed and dogma and rite, one who knows the path to that inner door opening into a new life. Josephine Butler knew the way home. She was not an official minister, not a theologian; but she knew how to lead wandering, bewildered souls—like the cultured and the uncultured—to the door.

THE MINISTRY MOST NEEDED

Much is said about social ministry today, and rightly so, because the need is great and urgent. But never was there more need of experts who are Apostles of the Inner Door, men and women of spiritual simplicity and directness to lead human souls immediately to the Door. It is a great art, asking for tact, skill, love, and, above all, knowledge of the Door and the life to which it leads.

There is no higher service one mortal may render to

another than to lead him to know Christ, who is the Door of that life whereof we all have dreamed but never yet have lived. Until a man finds that Inner Door, no matter how learned he may be, there will be in his heart, as Myers testified, a lack of that fulness of faith, that victory of hope, that joy of ministry which adds a whole dimension to life.

THE FALSE DOGMA OF LIFE

There is another door that is never shut, the Door of Hope. Man cannot shut it, and God will not shut it, here or hereafter. During the week two men have written to tell me that they have lost heart, lost hold, and are meditating death at their own hands. One letter is a rambling scrawl pitiful to read, showing tokens of a mind all ajangle—like a delirious child feeling for a door in the dark. The other is grim, hard, bitter, defiant, black with despair—as of a man about to take a wild leap off a cliff. If there be any of you who may have lost your way, let me beg of you to believe that there is a Door out of darkness into light, out of despair into hope. Do not give up. Do not let go. Times like these try us to the utmost, but if that Door is open, it matters little what other doors may be shut. And that Door is ever open. It is never closed by day or by night. Sin does not shut it. There is forgiveness, cleansing and newness of life. Death does not shut it. There is always hope here, hereafter, eternally!

Surely no one any longer holds the hideous dogma of the finality of death. Think of the absurdity of the idea that the fate of the soul is fixed forever by a physical fact! It is false. Nothing could be more false.

Death is a beginning, not an end. It is a step not only into another life, but into a new life. It is an awakening. It must open mortal eyes. It sets men free from the flesh that so easily besets them. Hell is a place of hope, else it were a symbol of Divine defeat. Retribution there is; retribution there will be, here and hereafter. But, if God rules, retribution is redemptive, not vindictive, much less hopeless. Know ye that God is Love, and love never stops, never tarries, never tires, never gives up, never loses hope. Nothing can forever resist the Love of God in Christ. Love never faileth—for God is Love.

"I AM THE DOOR"

A well-known traveler in the Holy Land tells how he talked with a shepherd at work near a sheepfold. He learned many things, but the best thing came unexpectedly. Every feature he had expected to see in the sheepfold was there except one. There was a doorway, but no door. When he asked the shepherd to explain, he replied: "Door? I am the door! I lie down across the entrance at night. No sheep can pass out, no wolf come in, except over my body."

Even so, Christ is the Door through whom we have refuge and freedom, going in and out and finding pasture. "By Me if any man enter in, he shall be saved"—saved from himself, from the ills that beset the soul; saved from lonely wanderings that lead to nothing.

The Day Breaks!

A PROPHECY

MAN-MADE laws and doctrines pass;
Statesmanship is withered grass;
They who spake as sovereign gods
Now are mute as lifeless clods:
Some sure voice the world must seek—
Let the Gentle Teacher speak!

Thrones are fallen; wisdom rules;
Foolish kings are kingly fools;
Royal pomp, which craved the sun,
Prostrate is as Babylon;
Love has come to power again:
Lo, the Christ stands—*let Him reign!*

Dead is every king and czar—
Dead as all the millions are
Whom they slew in fiendish pride,
Slew to swell war's bloody tide:
Righteous God, the past forgive!
Kings are dead: *Oh, King Christ, live!*

—Thomas Curtis Clark in the Living Church.

Why Is a Church?

By David M. Jones

THE world is in turmoil. Primal elements long held in abeyance are in the ascendancy. Those things which have for all the years of our lives been considered personal matters to be decided individually have come under a dictation which considers neither our choice nor our convenience. That which we considered ours by every right of possession, even to the sacred limits of human relationships, has been commandeered to the cause of humanity, and it is a humanity in which we have had scant interest heretofore. Searching questions, backed by an authority which demands an answer, have been put to us until our inmost souls have been laid bare, and we have seen that within ourselves which we did not know existed. The old comfortable feeling of satisfaction and security is gone.

WHAT DOES THE CHURCH MEAN?

Even in religious matters an upheaval is taking place. That of which we were so sure only a year ago we doubt today. That which seemed important then sinks into insignificance now. Old forms and customs do not entirely satisfy. We are beginning to get a glimpse of that which has been lacking. Some of us are asking in sincerity, "Why is a church?"

To many of us the church means little more than a building where we gather at intervals to enjoy a certain fellowship which we feel to be necessary. To such, a church is considered as thriving so long as the visible and external is in good condition. It is largely a matter of paint and paper, of new roof and carpet, of plenty of fuel and adequate lighting system, of regular preaching, open doors and no indebtedness.

Others of us have the conception that a church is a sort of benevolent order, where, after proper initiation and upon the payment of trifling dues, we may have our lives insured for eternity. The dues are sometimes so insignificant that they are entirely lost to sight, but the eternal life insurance, never!

A large number of people look upon a church very much as they do upon a club or society. These enter its membership largely because of the prestige which it gives them in the community. Matters of congeniality and social prominence, as well as of dress and culture, enter in. These judge the sermons and music by lyceum standards and put a premium upon the eloquence of the pulpit entertainer. They give largely in a showy way to certain philanthropies and exclude the more needy but less popular benevolences.

IS IT A SANITARIUM?

Another large group of members seems to feel that the church is a great sanitarium, where spiritual, moral and imaginary ailments must receive perpetual attention or death will ensue. These expect constant and faithful attention from the pastor, and his assistants to apply divine liniment to their rheumatic faith, supply digestive

tablets for their moral dyspepsia and strive to invigorate the dead tissues of their spiritual paralysis.

Akin to these are those who act as if the church is a free kindergarten, where the pastor and a few others are to be kept busy in supplying nourishment for church babies, soothing injured feelings, putting healing ointment on imaginary bruises, administering teething lotions for those cutting teeth, using infinite patience in cases of tantrums.

Permeating all these various groups, of them, and yet not of them, the life germ which keeps the whole alive is another group of people, to whom the church is something deeper and broader and higher than human conception, a part of Christ Himself—His body upon earth, holy, full of power and glory and blessing. To these, the building where the church meets is a house of God, to be approached with reverence—a place of sacred communion. To these, church membership is an overflowing, soul-satisfying, throbbing, life-giving experience. Having entered into this Holy of Holies, the idea of an eternal life insurance policy does not concern them at all. To these, fellowship with the members of the church is not like fellowship with the members of any club or society or lodge or any other organization in the world, for all have become brothers with Jesus Christ. To these the hours spent in the church are hours of worship, not hours for entertainment and enjoyment of a musical program. Prestige and social prominence can have no attraction. Why be satisfied with husks when all the sweetness and richness of heavenly manna is theirs for the taking?

GOD'S CONCEPTION OF A CHURCH

These go to the Source of strength for balm for their pain and heartache, considering the calling and time of the minister too valuable, as an ambassador of Jesus Christ, to be entirely dissipated by sanitarium regulations and kindergarten requirements.

Which of these groups of people is nearest the Divine conception of the purpose of the church? Is it true that, having gotten people into his membership, the duty of the minister is to follow them persistently and help them so that they will stay in? Is a man really converted who has to be babied and petted continually to keep him converted? Is it the duty of the minister and his music director to keep the membership entertained? Have the members of any church no greater obligation than to don their best clothes and sit in the pews, pass judgment upon the sermon and the music, pay the bills, keep the building in repair and refrain from heinous sins during the week? Is a church nothing more than a mutual benefit association?

Of course, Jesus said "Follow me," just as we preach it, but He co-ordinated the "Follow me" with "fishers of men," which we have failed to preach enough. Certainly He said, "Lo, I am with you alway," just as

we comfort ourselves and others; but the "Lo, I am with you" follows a definite task which we have not performed, and which our churches have only half-heartedly taught. How can we claim the promise until we have fulfilled His command, "Go ye into all the world"? We are like children who, having accepted a task, expect the full recompense without fulfilling any of the obligation. No wonder people get no higher conception of a church than that it is a benevolent order to issue eternal life insurance!

THE RELIGION OF CHRIST

Every "Follow me" must be balanced by "fishers of men." That is the religion of Jesus Christ. For two thousand years we have ignored the "fishers of men." For two thousand years we have played at going into all the world. But we have never seriously acknowledged to ourselves, nor taught our people, that the church was organized not to be ministered unto, but to minister. If, then, having failed to fulfill the condition imposed in the great commission, what right have we to claim the promise, "And lo, I am with you alway"? Would not God be justified in having forgotten us, as some people feel that world conditions today indicate He has done?

We have had two thousand precious years of opportunity, but we have been niggardly with our God. He asked for our children, but we clung to them. He asked for our money, but we kept it, giving Him a pittance instead. He asked for our time, but we gave Him only what was left after we had done for ourselves. He asked for our lives, but we gave Him only a little part of our love and allegiance. If, having despaired, He has let the world turmoil come to teach us what we would not learn, it is not because He has forgotten His church, but only that He loves it so much that, even in the sorrow and the suffering, He will bring it forth strengthened and purified. For, having refused our children to Him, we have been compelled to give them up for humanity in this world war. Having kept our money from God, we have been forced to part with it, in order that Red Cross and Y. M. C. A. and government needs may be met. Having been selfish with our time, we have been commanded to give up hours of it in order that wounded men may have necessities and comforts, and that other men, women and children may be fed and clothed. And, having learned how to give up our children, our gold and our time, we are growing less selfish. That which we refused God, the nations have taken. Perhaps only in this way could we be taught that nothing belongs to us individually if humanity needs it worse. This is what Christ meant when He said, "I came not to be ministered unto, but to minister." This is what He tried to teach His disciples was to be the purpose of His Church.

THE CHURCH OF YESTERDAY IS IMPOTENT

In the needs of today and tomorrow the church of yesterday can do little. The men who have risked their lives in the trenches with the men of France and England, of Belgium and Italy and India and Africa, know-

ing no difference of color or training or belief, so long as each stood in his place and did his bit, will have scant respect for a religion of people who are more concerned in making themselves comfortable and saving their own souls than they are in helping to put down the common foe. These can have no zeal in serving any church which, instead of loyally uniting under the allied army of Jesus Christ, spends precious time and strength and ammunition in unfraternal theological bombardments of fellow churches while the hordes of the enemy devastate the land, unchallenged. The purpose and power of the Church must be as broad and as high and as deep as the needs of humanity—limitless, boundless, redemptive.

This is the challenge of today to the churches of yesterday. Thus only can the love of Jesus Christ work untrammelled in the hearts of men.

A Bible Class at the Front

MR. L. E. BUELL, Michigan state secretary of the Y. M. C. A., and now an Association secretary in France, has written to some of his friends and narrates some of his experiences in his religious work among the soldiers:

"I think you will be interested in an account of a Bible class which I have conducted one night since I've been in France. I dropped in as a visitor upon a group that meets every night after supper on the hillside overlooking the land occupied by the sons of Anak. I had been at Miami, Florida, in 1898 with the ancestors of some of the members of the class who asked me to tell of some of my experiences then. Consequently I took the same texts as starting points that I did then, viz., John 3:16 and John 20:30, 31, and we were getting along nicely when the commas for my speech were put in rapidly by machine guns not far behind us firing at an aeroplane out of our sight over us, and the periods were frequently inserted by the heavier guns whose flash was visible in front of us. Then as the boys recounted what that little Bible class of from 15 to 80 men meant to them as they came back to it after doing their week or ten days in the trenches, I realized afresh that the canteen and the letter paper is not the only service that the boys crave over here.

"Last night just a little informal sing-song filled the hut and they listened intently to one of their number, a private, who in ten minutes gave one of the most effective blows against the kind of language the boys use too freely that I have ever heard. The day closed with a personal talk with a man who waylaid me just as I snapped out the lights. There can be no compromise in this war and the biggest fight is not with the Hun but his satanic majesty clothed in many forms but intensely active both within and without the lines."

Christianity wants nothing so much in the world as sunny people, and the old are hungrier for love than for bread. The Oil of Joy is very cheap, and if you can help the poor with a Garment of Praise, it will be better for them than blankets.—*Henry Drummond.*

Burying Booze With the Kaiser

How the War Has Helped Prohibition

THE Senate has gone on record for war-time prohibition and by the time these paragraphs are read Congress will no doubt have nailed up the funeral notices for Old John Barleycorn. The final vote was a compromise and ardent prohibitionists wish the date of the obsequies could have been made January 1st, at least. But all reforms win, in the last stages, by compromise between the radicals and those who come through much kicking to a surrender. We may be grateful for an affirmative vote with the extended time limit. The time was put over until next July, less through any belief of the die-hards that the war would be ended and the law nullified than because of their conviction that booze had only limited days for business anyhow, and they would at least secure for it as liberal a chance as possible to wind up its affairs with profit.

That the boozers' cause was hopeless is shown by the manner in which the government has been drawing the cord about his neck since the war began. One year ago the distillation of liquor was proscribed, then the alcoholic content of beer was reduced to two and three-quarters per cent and the brewers' use of grain cut to seventy per cent of the last year's waste. Secretary Daniels had already made the navy dry, and now dry zones were established around all army camps, naval stations, arsenals and munition and shipbuilding plants. Next the order that brought the wrath of the politician down on Daniels and made him the butt of much booze caricature was extended to all men in uniform. Then came prohibition for Hawaii and Porto Rico and the Canal Zone, as well as a bone-dry District of Columbia. Next booze met food and fuel and went down in the fray. Notice was given that coal for beer making would be denied and the booze makers were ordered to buy no more grain for malt until the new harvest was well in, and with no assurance that the order would not even then be extended. Finally the Railway Administration cut it by ordering all advertisements removed from refrigerator cars carrying the stuff, and then prohibited its sale on any train or in any depot or about any railroad premises. Meanwhile the states, one after another, wet and dry alike, were counting up to the fatal thirty-six that pronounces extinction.

The war may bring back to us a much enhanced cigarette habit, and engulf our conventions of clean speech in a tide of profanity, but it has hastened the doom of alcohol drinking. Morals joined hands with science, and such allies are bound to be victorious. The fundamental of every moral crusade is a fight for humanity that can be more efficient in terms of the best and happiest life for every man and for all men. War brought efficiency to a critical test. Morals had always argued for temperance on the basis of a chance for the weak will, the drinker's dependents, society's release from its entail of crime and poverty, etc., but only of late years had it joined hands with science in its acute discernment of those things which morals had discerned but had not technically verified. A knowledge of the facts plus a passion for humanity equals social salvation. In other words, Christianity plus science will bring in the Kingdom of God.

* * *

Shall Kaiser Alcohol Be Interned or Executed?

But the war will end some day and several million young men will come trooping back from blood-soaked France with the dark influence of war upon them. In France they see all the other armies drinking, and the loneliness, the discomfort of wet garments and muddy trenches and camps, the nerve-racking ordeal of war, the abnormal life of camp and field all make the appetite crave the sedative influences of alcohol.

The rum ration is issued their comrades in arms in Allied camps, and those who drink it when it is wet and just before they go over the top, usually contend for it because they feel the momentary stimulus and do not reckon with its ultimate effects. Everywhere the lonely lad is met with the Frenchmen's cordial offer of the cup of cheer in wine and his failure to comprehend a refusal to share it with him as a token of friendship and a symbol of gratitude. With the impetus of the moment strong within him and the incubus of war's burdens heavy upon him it is not in the least to be wondered at that he craves that which alcohol offers and forgets that which it never promises but always delivers in the end. The result may be that the sentiment of the army's millions will veer toward that of their comrades in arms and of the brave people among whom they live and fight. When one of the western Canadian provinces voted on the prohibition issue they provided for a referendum among the men in France also, and it is noteworthy that while the home folks voted dry the soldier majority "over there" was for the wets.

Just as we protect them against alcohol without asking them to vote it out we need to protect the munition and ship-makers and the farmers and all others who stand behind the dry front lines. So, too, do we need to insure that the reconstruction period have the same chance for efficiency that war times do, and that the boys who come back to rebuild and help repay the cost be protected against intemperance just as they are while they fight. Thus war-time prohibition must not be allowed to lull us into security or satisfy us. There is grave danger that the securing of war-time prohibition will dull the edge of prohibition activity and some of the states that are to vote this coming November may be allowed to go wet by default and thus give legislatures cause to refuse to ratify the constitutional amendment.

The following wet states are to vote, viz., California, Missouri, Florida, Ohio, Minnesota, Wyoming, Nevada and Kentucky, and everyone of them should be put high in the dry column to insure ratification by their legislatures. Kentucky's legislature has ratified. Utah is dry by statute but will be asked to ratify that action by popular vote. In Missouri both parties allowed the Anti-Saloon League to write a clause in their platforms pledging ratification, but added, politically wise, that each representative should represent his own constituents, i. e., vote wet if they did. This is an illustration in point. If Missouri, through indifference, over-confidence or by any default fails to produce a dry majority it may prevent ratification by a legislature apparently safe. California, Missouri, Minnesota and Ohio are the fighting ground, and by all odds the dries should win in at least three of the four states with a fighting chance in them all. Florida, Wyoming, Nevada and Kentucky look as good as already counted.

* * *

The Country's Legislators Make Some Prophecies

The Literary Digest recently asked the members of the legislatures in states that have not yet ratified to give their best judgment as to what will be done in their respective states. They were asked not to state their preferences or how they would vote individually, but to give their judgment as to how the legislature, of which they were a member, would vote. The only states about which there is any expression of doubt are Rhode Island, New York, Pennsylvania, Ohio, Illinois, Wisconsin, New Jersey, Minnesota, Missouri and California. Doubt has been raised in some quarters about Nebraska, Iowa and Nevada, because Nebraska refused to vote last winter, Iowa went wet by default in the referendum and Nevada is now wet. But Nebraska has given a clear mandate by a referendum making the state dry and unhorsed the German elements that held the Democratic machine and state senate under duress. There seems not the least doubt

that Nevada will join the great progressive west in an overwhelming dry vote in November that will carry the legislature by storm. In Iowa, both parties have declared for ratification, thus removing it from the questionable column.

Of the doubtful states, Rhode Island and New York refused to ratify but did not vote it down. Rhode Island is 75 per cent foreign and is one of the worst boss-ridden political states in the union. If any state is hopeless, it is. In New York, the women now vote and the up-country state is rapidly being painted white; the war sentiment may carry it over. In Illinois, the senate will probably be safely dry and it is possible that the big woman vote may procure a dry house of representatives. In Ohio the battle is hot. The wets won in the last referendum by only 1,137 and the dries feel assured of victory this year, with consequent ratification. In Pennsylvania, all Republican candidates and the leading Democrat have declared for ratification. With coal and steel, dry Pennsylvania may also go dry. In New Jersey, the action of Woodrow Wilson in asking the party to get off the rum keg and his signing of the war-time prohibition bill will have a powerful influence. Legislators vote nine to eight that it will ratify. Missouri and California will ratify if the referendum carries, and it seems assured in both if prohibitionists do their whole duty. In Minnesota, fifty-two legislators say the state will ratify and only two that it will not. In Wisconsin, the vote is slightly in favor of the wets, but there is no doubt that sentiment is rapidly veering to the popular side of the question.

The preponderance of the lawmakers' opinion is that ratification will be voted in every state with the exception of Rhode Island and Wisconsin, with the latter turning toward the right. This is the judgment of 2,100 of the men who are to settle the question. A Rhode Island representative says that while his state will be the last to ratify anything, he still thinks it will join the majority inside two years. This looks like victory, but we should make assurance doubly sure and raise the battle cry "make it unanimous" and insure the execution not merely the war-time internment of Kaiser Booze.

* * *

Now for an International Prohibition Movement

The war has taken all foodstuffs from the brewers in Germany and Austria, it is reported. France has banned all strong alcoholic drinks. Old General Gallieni, the hero of Paris, answered the cry that French water was bad and therefore our boys must drink wine by saying "better bad water than any kind of wine." The grape is a great industry in France, but wheat is a greater, and reconstruction will be a great opportunity for scientific temperance in France and also in Italy. Russia banned vodka, but it has come back with the break-down of law and order. But law and order will come back and with the new era all friends of humanity should encourage Russia to put her ditch of despair out of her way. England has dallied with the question, but has made great progress. She cut beer production from 36,000,000 barrels, first to 26,000,000 then to 18,000,000, and reduced the alcoholic content to about one-half. She then promised to still further cut the boozemaker to 10,000,000 barrels, but his grasp was too great and his portion was increased instead. Distillation was stopped, hours were curtailed in saloons to five and one-half and much damage was saved, but the drink bill of the nation went up from \$820,000,000, in 1914, to \$910,000,000, in 1915, and then to \$1,020,000,000 in 1916, and still on up to \$1,295,000,000 in 1917.

The government said it could not prohibit drink because the workmen wanted it. Great labor leaders like Arthur Henderson resented the insult warmly and now we have the results of plebiscites taken in twenty-seven great industrial, ship-building and munition centers. The workers themselves flung the insult into the teeth of the government by voting

overwhelmingly for war-time prohibition in every one of them and giving a total of more than two to one. They sent word to Downing street and Westminster that it was not the demands of the workers at all that prevented prohibition, but the powerful influence of the brewers in national politics. The Wesleyan Conference recently declared for war-time prohibition, but the powerful Church of England voted against it; with 1,200 clergymen and many of the bishops owning brewery stock and with great brewers in full standing in its membership, the state church is innocuous.

* * *

General Pershing an Advocate of Prohibition

Here is General Pershing's word to America: "Banish the entire liquor industry from the United States; close every saloon, every brewery; suppress drinking by severe punishment to the drinker, and if necessary by death to the seller, or the maker, or both as traitors, and the nation will suddenly find itself amazed at its efficiency and startled at the increase of its labor supply. I shall not go slow on prohibition, for I know what is the greatest foe to my men, greater even than the bullets of the enemy."

If America breaks the isolation of her water-barricaded shores to help make the world safe for democracy, she must also cross them to help make it possible for that democracy to be sober and efficient. If we could not keep our own democracy with an autocrat-ridden Europe before us, neither can we keep our nation sober with a booze-ridden Europe before us. There are vast forces for temperance and sobriety gathering in Europe, and our next move should be to organize the world for the final battle on Kaiser Alcohol; let us bury the two Kaisers in the same grave.

ALVA W. TAYLOR.

John R. Ewers as an Interpreter of the Bible

IN a letter written to the editor of the "20th Century Quarterly"—which is now first published for the autumn quarter—one of the most prominent Disciple leaders, the pastor of a great church of 2500 members, said: "Turn John R. Ewers loose on the lessons. He's the biggest man among us in the field of Scripture interpretation for Bible classes."

But—Mr. Ewers' lesson talks form but one feature of the new Quarterly. Herbert L. Willett, Jr., Prof. W. C. Morro and W. D. Ryan are fully as good in their respective fields as Mr. Ewers is in his. See the ad on page 24 of this issue for a statement of their part in the making of the "20th Century Quarterly."

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The Christian Century Press
700 E. 40th Street, : : : CHICAGO

The Sunday School

"Fruit"*

IN Galatians 5:22 we are told what the fruit of the Spirit is. Notice it does not say "Fruits" but "fruit." All the fruit of the Christian life must have certain qualities. I say of an apple, it is red, round, mellow, fragrant, spicy, smooth and crisp. I say of the fruit of Christ's Spirit in your life that it is loving, joyful, peaceful, longsuffering, kindly, good, faithful, meek, controlled. Nine qualities. Each virtue possesses all of those qualities and finally all of life takes on that coloring.



Rev. John E. Ewers

It does not matter about the number of talents, whether there be one or ten, we may be sure that the same qualities will be present and the presence of these qualities is the thing that the searcher of hearts will look for. At the great examination we shall be tested upon whether we are loving, happy, peaceful, enduring, gracious, solidly good, loyal, humble, controlled.

Every quality is the result of culture, of discipline. None of these good things comes easily. It is easy to hate, to be sour, to fight, to give up without an effort, to be cruel, to be bad, to be unfaithful, to be laughty, and to lack utterly wise control over passion and lust. Long must we struggle, frequently must we be defeated, high must be our courage, if after the years we come to possess a portion of the fruit of the Spirit.

*This article is based on the International Uniform lesson for Sept. 22, "Fruits of the Christian Life." Scripture, Matt. 25:14-30; 5:1-12.

And therein lies the gospel that the Spirit of Jesus will give to us the victory. Paul, not the least of the saints, graphically narrates his struggle, always doing what he wanted not to do, always failing to do what he knew was right. From whence the victory? "I thank God, through Jesus Christ my Lord." The Spirit of Jesus dwelling always in our hearts helps us to gain the victory.

How may we possess this Spirit of Life? It is no mechanical thing. How do you come to possess the spirit of music, of art, of war, of business? Is it not by loving, brooding, coming into constant contact with music, art or war? Is it not by association with those of kindred taste and thought? That is the value of the Sunday school, of Christian fellowship. One could not associate long with Angelo and not come to love art. One could not walk in the company of MacDowell and not love the song of the "Wild Rose," nor could one dwell in the same house with the Kaiser and not come to admire vast companies of well-drilled soldiers. Can one spend years in the Christian church and not come to love the things which Jesus loved and share his Spirit? If that ever be possible it must be because in some churches the Living Spirit is gone and only the shell and form remain.

It only remains to face the actual fact—*Do I love the things that Jesus loved?* Have I similar tastes? A man who truly loved his wife wrote back from Europe: "I seem always to be seeing things with your eyes, to be asking what you would say and think." Do we see things with the eyes of Jesus? Do we ask what he would say and think? In such a mood his Spirit acts with power. Through the years comes the discipline of his Holy Spirit, until we know that deep in our very souls, fashioning our minds, motivating our bodies is the fruit of His Spirit, which is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness and self-control.

When one begins to live in such an atmosphere he is conscious of the superiority of that type of life over the mere bestial existence. As the mountains are better than miasmatic swamps, so is the Spirit of Christ better than the spirit of the earth.

JOHN R. EWERS.

You Can Help

THE Christian Century Press will be especially favored if each reader of The Christian Century will take pains to call the attention of his Sunday-School superintendent (and other persons of influence in the school) to the Bethany System of Sunday School Literature. This system includes not only the Graded Lessons, but also the International Uniform Lessons and everything else needed in up-to-date schools. A slight effort by our friends will prove of great service to your school and will be sincerely appreciated by us. See that returnable samples are ordered at once, for examination by your leaders. Ask especially for a free copy of the new "20TH CENTURY QUARTERLY" which should be used in all your adult and young people's classes, and in your Home Department.

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"It Reads Like a Story"

THAT was the remark made by one of our readers as he looked over the first issue of our new *20th Century Quarterly*, for adult and young people's classes, and read a few lessons from its pages. And you will agree with him when you examine a copy. We are safe in saying that there has never before been published a lesson quarterly so *interesting*—as well as thoroughly informative.

The autumn issue is now out. Send for *your* free copy today. Then send in your autumn order at once.

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The Larger Christian World

A Department of Interdenominational Acquaintance

Centennial of Methodist Mission Work Planned for Next Year

Next year the Methodist Episcopal church will celebrate the one hundredth anniversary of the inauguration of mission work by the denomination. All the Methodist mission boards will join in the celebration of this centennial. The northern Methodists are now out on a campaign to raise eighty millions of dollars to celebrate the event and the southern Methodists have a budget that calls for thirty-five millions. Already meetings are being held in various sections of America to arouse interest in this, the biggest single enterprise ever undertaken by a protestant denomination in the history of the country.

Federal Council Secretary Will Interview Candidates for Chaplaincy

General Pershing has called for the appointment of some of the strongest ministers of the church to the office of chaplain. There has been considerable progress made this summer in the recruiting of these men. The Federal Council of the Churches of Christ is helping to secure men of high standing and Rev. Clyde F. Armitage of that organization is making a trip through the middle west to meet men who are interested in the work. His dates are as follows: Youngstown, September 19; Battle Creek, September 20; Chicago, September 23; Rockford, October 2; Indianapolis, October 3; Louisville, October 5.

Special Prayer for Christian Union Planned

The Commission of the American Episcopal church on the World Conference on Faith and Order requested the whole Christian world to observe January 18-25, 1918, as a season of special prayer for the reunion of Christendom and for the guidance of the preparations for the World's Conference. The same days of January will be observed again this coming year. Reports from various parts of the world indicate that the observance of the octave last year was very widespread indeed. Some very interesting meetings were held in India.

Episcopalians Promote Home Study of Scriptures and Church History

The late Miss Sarah Frances Smiley is remembered in the Protestant Episcopal denomination for her service in establishing the Society for the Home Study of Holy Scripture and Church History, and since her death it is planned to greatly enlarge the library of the society. A revision of the library is going on under the charge of Bishop Matthews of New Jersey.

War Brings Distinguished Visitors in Chicago

The war is bringing a wide interchange of religious fellowship between the nations. A number of men from Great Britain and France are now in this country, and recently Rev. Reuben Saillens of Paris, and Rev. J. Stuart Holden, vicar of St. Paul's, London, made a visit to Chicago. The Rev. Mr. Saillens has an interesting story to tell of the sacrifices of his country during the war.

The Bible Being Circulated by Millions

The war has brought such a demand for Bibles and testaments that the printing houses are working the presses night

and day, and all the plates from which Bibles are printed are in constant use. A year ago the American Bible society granted the Y. M. C. A. a million testaments. After experiencing great difficulty in getting paper for these testaments, a New York printery was able to finish the job last May. The British Bible society distributed 10,000,000 Bibles in 1917-18, sending 3,000,000 of them to China.

War Makes Church Mergers Common

The war has brought about such a lack of competent ministers and has resulted in such economies in the budgets of the churches that the merger of churches of different denominations is now common. One of the most recent is the federation of the Congregational and Presbyterian churches at Hinsdale, Ill., a suburb of Chicago. Rev. W. H. Spence was pastor of the Congregational church and during his two-year ministry has led in the building of a hundred thousand dollar building. He has resigned, insisting that the merger has better chances under the leadership of a new minister.

Bishop Perry Goes to France

Bishop Perry of the Protestant Episcopal church has gone to France to relieve Bishop McCormick for six months. The latter has been in charge of all of the Red Cross chaplains in France. Bishop Perry will also have complete charge of the work of the War Commission of the Episcopal church in France. It is not stated just how Bishop McCormick will be engaged during his furlough.

Quakers May Be Reunited as War Result

Many years ago the Quakers of America divided over matters of doctrine and the Hicksite branch of the denomination came into being. This branch was accused of holding views that were not evangelical and of having in the membership men with a unitarian attitude toward Christ. The Orthodox Quakers have a hundred thousand members in America, while the Hicksite branch has twenty thousand. The spirit of unity resulting from war conditions has borne fruit in the inauguration of parleys between the two main branches of Quakerism over the question of reunion.

Lutherans and the War

The Lutherans in this country have been the subject of some adverse comments by secular newspapers on account of the unfortunate attitude of a few German Lutheran pastors. The record of the denomination in America is good, however. There are fifty-three Lutheran chaplains in army and navy; ninety-one camp pastors are giving full-time service and there are seven soldier centers which are conducted near the camps. There are 195,000 Lutherans in the army which is about eight per cent of the total membership of the denomination.

Advertising Club Will Offer Publicity Lectures to Seminaries

The Chicago Advertising Club is hardly to be matched by any organization in the energy with which it carries on its work. A few years ago it began gathering preachers together for lectures on church publicity. The dominies were at first shy and a bit skeptical, but soon found a great deal of help from the club, which they are now able to join at a nominal fee. The Chicago Club is now arranging to offer to theological seminaries a course of lectures on publicity and there is a committee at work now on a program of publicity for rural churches.

ORVIS F. JORDAN

Books

FIGHTING FRANCE. By Stephane Lauzanne. M. Lauzanne is the editor of "Le Matin," of Paris, and is a member of the French Commission. He shows authoritatively that France is in the war for a great ideal, that she is in to fight to the end, and that she is not "bled white." Vivid descriptions are given of the fighting of the French soldiers. The volume has additional value because of the introductory note by James M. Beck, lawyer and author, and expert on war facts. (Appleton. \$1.50.)

ABOVE THE BATTLE. By Captain Vivian Drake. Another thrilling account of the life of the fighting airman of the present war. Being a member of the British Flying Force, and having served in this phase of the conflict for many months, the author has at hand many unusual stories of exciting incidents and hair-breadth escapes of airmen while battling the modern Huns. The feeling that an airman has when he is permitted first to undertake "solo flying," the sensations that come when making a raid over the enemy's lines, the emotions that nearly overwhelm when one is compelled to serve as target for the enemy aces—these are well described in the book. (Appleton. \$1.50.)

FREE AND OTHER STORIES. By Theodore Dreiser. Mr. Dreiser is praised and condemned as a realist of the "realist" type. If these stories are typical of his writings, with their cynical description of the woman who marries for money and social position, it is to be hoped he will keep his good work going. "Free" tells of a man of talent who married a woman with a passion to have her family well thought of by the high muck-a-mucks—and with a paucity of ideas of any other sort; of course the husband lived a bored life. Other good stories are "Married" and "Will You Walk Into My Parlor?" (Boni & Liveright. \$1.50.)

THE END OF THE WAR. By Walter E. Weyl. A book "based on the assumption that the Allies can hold their own and can thus exert a decisive influence upon peace and upon the diplomacy that leads to peace." An appeal to America to assume leadership in that diplomacy. Among the chapter titles are "Pacifists and Patriots," "Sacred Egoism," "America as Arbiter," "The War Beneath the War," "Obstacles to Internationalism" and "After the Peace Conference." Mr. Weyl is also the author of "The New Diplomacy" and "American World Policies." (Macmillan. \$2.)

WAR VERSE. Edited by Frank Foxcroft. Not the only book of war verse, but the latest and one of the best, including perhaps more of the work of British authors and soldier poets than other collections. There is a great deal of new material, and all of it is good. Only in slight degree are the poems included those of "recognized poets." Of course, Seeger's "Rendezvous" and Letts' "Spires of Oxford" and Rupert Brooke's "The Soldier" are here, with many another favorite. It is an attractive volume, and really adds to our wealth of war poetry. (Crowell. \$1.25.)

THE BELOVED CAPTAIN. By Donald Hankey. This booklet contains not only the beautiful essay on "The Beloved Captain," but also "The Honor of the Brigade" and "An Englishman Prays." The writings of this refined soldier-author are entirely apart from such crudely written books as "Over the Top" and its numerous successors in the field of war literature. Every minister and worker with men should have a number of copies of this book to distribute to friends who need its wholesome spiritual food. (Dutton. 50 cts.)

MY FOUR WEEKS IN FRANCE. By Ring W. Lardner. Mr. Lardner is the "funny man" of the Chicago Tribune, author of "Gullible's Travels," etc., and can evoke many a laugh from his experiences at the battle front, which is not a bad thing to do in these stern war times. The book is a good remedy for the blues, which disease has become much more prevalent since August, 1914. (Bobbs Merrill. \$1.25.)

Any of the books reviewed in this department, or any other books now in print, may be secured from

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EXTRA

★ ★ ★

Liberty Loans, War Savings Stamps and Excess Profits Taxes, all have to do with the extra outlay due to the War, but not for a moment is Uncle Sam failing to pay his other bills, nor is any one of us failing to turn in his part of the necessary funds.

★ ★ ★

It must be so with the Church. The Emergency Drive of the Men and Millions Movement was meant to provide for the extraordinary outlay due to war-time conditions in every department of missions, benevolence and education. The magnificent success of the Drive will be turned into partial or complete failure if those who gave forget the statement which they signed on every pledge card, "*This is additional to my regular contributions.*"

★ ★ ★

The fiscal year of all the national boards and many of the state societies ends September 30th. The officers of every church should give earnest attention to the collection and remittance of all regular offerings, as well as all unpaid balances on Emergency Drive pledges.

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Regular contributions should be sent to the Boards for which they are intended. Emergency Drive funds, even if designated for some particular organization, should be sent to

MEN and MILLIONS MOVEMENT

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News of the Churches

Secretary Abe E. Cory Arrives in France

R. H. Miller, of the Men and Millions Movement, reports that a cablegram has been received stating that A. E. Cory, Secretary of the Movement, had arrived safely overseas. Mr. Cory went on a special mission under the Y. M. C. A. and with the backing of the executive committee of the Men and Millions organization. His purpose is to study conditions among American troops and investigate the need for workers, both preachers and laymen, for Y. M. C. A. service abroad. Secretary Cory expects to return about October 1.

Keokuk, Ia., Pastor to Become Missionary

Wallace R. Bacon, who has been ministering to First church, Keokuk, Ia., for three years, has announced his resignation from that pastorate and his purpose to undertake missionary service in China. He hopes to leave Keokuk September 23 for Indianapolis, where he will spend a year at the College of Missions, and then will take special work in the University of Chicago and Columbia University during the summer. Mr. Bacon has planned to go first to Nanking University, where he will perfect himself in the Chinese language, but will begin his actual missionary labors at Nantung Chow, where he will be placed in charge of the evangelistic work of that district, with a population of more than five millions. Mr. Bacon is a Drake man. His wife is a daughter of Charles Blanchard, editor of the Christian News, of Des Moines. One of the Keokuk newspapers speaks in high terms of the departing leader, and praises especially his service in unifying the church and putting the congregation to work on a progressive program.

New England Christian Missionary Society Holds Convention

Beginning September 12th and closing the 15th, the annual convention of the Disciples of New England will be held at Everett, Mass., where Loran F. Sanford ministers. Among the features are addresses by E. M. Bowman, of New York; F. A. Higgins, of Danbury, Conn.; Mrs. Elizabeth Ross, mother of Emory Ross; Prof. W. S. Athearn, of Boston; Harry Minnick, of Worcester, Mass.; Mrs. Laura Garst, of Indianapolis; John P. Sala, of Buffalo; Marion Lawrance, of Chicago; and messages from a number of the secretaries, including Grant K. Lewis, F. M. Rains and others. Special features will be a men's banquet, with addresses by Professor Athearn, Mr. Minnick and John P. Sala; and a series of talks on church music by Prof. H. Augustine Smith, of Boston University.

Chicago Pastors Discuss Problems of Labor

Labor Day Sunday was duly celebrated in many of the churches of Chicago. Among the Disciple ministers preaching special sermons on labor topics were Austin Hunter, of Jackson Boulevard church and Orvis F. Jordan, of Evanston. Mr. Hunter chose as his theme "Making Democracy Safe for Labor," and said among other things: "As we are fighting to make the world safe for democracy, so must we seek to make democracy safe for the world. The rights of organized labor must be recog-

nized by all. It is not square that capitalists should unite to conserve their interests and deny the same privilege to their workmen." Mr. Jordan, speaking on "Religion and the New Problems of Labor," said: "The war has wrought mighty changes in the labor situation. There has come a new recognition of the importance of labor in the world. If here or there some labor group has undertaken to deal unfairly with the country by making extortionate demands, the more general effect is an increase of self-respect among toilers and the democratization of labor for all. A most significant feature of the labor situation is the advent of women into almost every trade. In the United States more than a million women have been added to the ranks of labor. The church cannot too early formulate a demand for right working conditions for these women."

Approval for Drake's New Leader

The Christian News, of Des Moines, prints a letter from Dean J. C. Caldwell, of the Bible College, expressing approval of Dr. Arthur Holmes, new president at Drake. Dean Caldwell says: "Personally, I am delighted at the choice, for since President Holmes is one of our own preachers, we may be sure of his interest in the church. He is an educator, speaker, and writer of whom we may be justly proud. Even in a state institution his interest in religion was manifest by the fact that he was professor of Character Building. I covet from every one of our ministers a cordial reception for President Holmes. If we are as sympathetic in receiving him as his reputation deserves and will convince him that the church is back of him in this great enterprise, I am confident the sense of dependence on the loyalty of the church will not only materially lighten his burdens, while he is becoming established in the new environment, but will strengthen a corresponding loyalty in him. Under the leadership of President Holmes, we may reasonably expect Drake to have a large part in reconstructing the thought of the world along Christian lines."

Hiram College to Be a Military Camp

The establishment of a camp of the Students' Army Training Corps at Hiram has brought about many changes, reports Prof. Lee E. Cannon. In compliance with the desire of the government the school will open October 1. The school year will be divided into quarters and will continue throughout the calendar year. Extensive changes in curriculum will be made in order to provide for the courses desired by the government, but this will not interfere with the regular curriculum of the college, which will be continued as usual. Arrangement is being made to provide barracks so that the men may be quartered in large groups; the corps will be under the direction and immediate supervision of a commissioned officer of the U. S. Army. Professor Cannon writes further: "The generous and wise policy of the government offers unusual advantages to the young men over eighteen years of age who are planning to attend college. When, about October 1, the student, by voluntary induction, becomes a soldier in the U. S. Army, he will receive at government expense, tuition, board and room, equipment,

and a soldier's pay of \$30 a month. He will be called to service according to number, no sooner and no later than men out of college. This plan affords exceptional opportunity to individuals to prepare themselves for greater service to the government and opens a way to advancement for men who have the proper ability and character." It is reported that of the twenty-two Hiram men enlisted in one military unit at the beginning of the war, all have won officers' ranks.

* * *

—Graham Frank, of Central church, Dallas, Tex., recently visited with his former congregation at Liberty, Mo. Mr. Frank came north on a mission connected with the coming convention.

—C. L. Doty, of Oakwood, Ill. church, has accepted the work at Bridgeport, and E. W. Akeman, of Monticello, Ill., is now leading at Blue Mound.

—F. D. Ferrall, of Burlington, Ia., and W. R. Bacon, of Keokuk, Ia., are planning exchange meetings for the autumn. The church at Oelwein, Ia., is arranging a tabernacle meeting.

—The Y. M. C. A. of Eureka College has planned to send out to weak churches and to communities with no churches a number of Gospel teams. President Pritchard has approved the plan. The workers can leave school only for Saturday and Sunday meetings during the school year. Any churches or leaders in churchless communities who are interested in having a team visit them should write M. A. Robeson, president Y. M. C. A., Eureka, Ill.

—E. B. Barnes, of Paducah, Ky., writes that President R. H. Crossfield, of Transylvania College, recently delivered one of his addresses on the war at Paducah. It was pronounced "the greatest of the many war addresses which have been delivered in the city since the beginning of the war."

—Lieut. Roy Rutherford, of Camp Taylor, Louisville, dedicated the service flag at the Cropper, Ky., church the first Sunday of the month. There are fifteen stars on the flag. The school led the state in point of attendance on the day of dedication, there being 306 persons present at the service. R. L. Riddell leads at Cropper.

—Paul Rains, secretary of the Northwest Bible school district, with headquarters at Omaha, has recently closed a two weeks meeting at the Miller Park church of that city. During this season the attendance at Sunday school broke all records.

—Otho C. Moomaw, minister at First church, Manhattan, Kan., writes that fathers and mothers of students in attendance at the Kansas State Agricultural College at Manhattan, may perhaps have serious apprehensions as to their welfare, because of the fact that Camp Funston is adjacent to the city. But Mr. Moomaw reports that "Camp Funston is one of the best ordered camps possible and the moral and religious tone of the place is wholesome. The college discipline and regulations, along with the activities of the churches of the city, the Y. M. C. A. and Y. W. C. A. organizations afford every safeguard possible for the social welfare of the students while in college, so let there be no alarm."

—The Foreign Society has been fortunate in securing Mr. and Mrs. M. C. Vanneter to superintend the Wharton Memorial Home at Hiram. Both are

former Hiram students of fine standing and are well qualified for the position to which they are called. They have been for several years in missionary educational work in Porto Rico. The Home is open to the children of missionaries at the low cost of \$3 per week for room and board. Those old enough for college have free tuition.

—Lee Tinsley, of North Salem, Ind., church, writes that he has closed a two weeks' meeting for the church at Montclair, Ind., there being eight confessions of faith during the meetings, and a fine spirit prevailing throughout. A C. W. B. M. auxiliary was organized during the weeks of evangelistic effort.

NEW YORK CENTRAL CHURCH 142 West 51st Street Finis S. Idleman, Minister

—At the Winder, Ga., church there was recently held a very impressive service in connection with the dedication of an electric service flag, which the Loyal Guards class of the Sunday school had made. The flag contains twenty-six stars. The address of the evening was delivered by pastor Richard W. Wallace, who spoke on "The Message of the Service Flag." As the roll of the enlisted men was called, a light was turned on for each man. The flag is attached to the front wall of the church.

—The church at Salina, Kan., ministered to by Arthur Dillinger, has what is known as a "Christian Church Bible Seminary." The autumn term opens next Wednesday evening. A combined course will be offered, as follows: Ten minutes for devotional study; fifteen minutes for the study of the regular teacher training course; forty-five minutes for the study of the life of Christ and the history of the New Testament church. Mr. Dillinger is the director of the school. Last year there were seventy persons enrolled. Several high school pupils take the work and receive credit in the high school for courses completed. The attendance at the Salina Disciples' Church is reported the best in the city. One Sunday evening during last month, when the temperature reached 116 degrees, there was a good attendance at the church service.

—Here is the schedule of pastoral activities and results at the Manhattan, Kan., church during the three months just closed: Letters written, 223; trips to Camp Funston, 14; conferences with men, 311; trips to auxiliary corps detachments, 5; speeches at Y's, 4; entertained at meals, 1,001; total expense, \$489.82; In co-operation with Y. M. C. A., scores of decision cards were signed. The A. C. M. S. and K. C. M. S. are assisting the Manhattan church in camp activities at Funston. O. C. Moornaw is the Manhattan leader.

MEMORIAL CHURCH OF CHRIST (Disciples and Baptists) Oakwood Blvd. West of Cottage Grove Herbert L. Wolff, Minister

—A. W. Higby, formerly an Episcopalian rector, but for some time pastor of the Disciples church of Grand Rapids, Mich., has accepted the leadership of Broadway church, Los Angeles, Cal. He succeeds Charles F. Hutslar.

—W. G. Conley, who until recently ministered at El Centro, Cal., is now leading at Ontario, Cal.

—Some features of the Nebraska convention, which will be held next week at First church, Omaha, will be ad-

resses by Miss Annette Newcomer, Mrs. C. S. Williard, John D. Zimmerman, John G. Alber, A. D. Harmon, R. C. Harding, W. R. Warren, J. J. Langston, C. M. Yocum, W. A. Baldwin, S. J. Epler, W. C. Lessley, P. B. Cope, Ford A. Ellis, J. S. Beem, Elizabeth Ware, B. A. Abbott, Charles F. Stevens and J. K. Shellenger. H. H. Harmon of First church, Lincoln, may possibly have returned from service in France by that time, and if so will make one of the leading addresses of the convention. Paul B. Rains will have charge of Sunday school matters.

—South Side church, Kokomo, Ind., has called to its service J. H. Mavity, of Hamilton county, Indiana.

—C. M. Chilton, of First church, St. Joseph, Mo., led in the dedication of the new First church building at Hereford, Tex., last month. John M. Asbell, who was formerly pastor of one of the St. Joseph churches, now leads at Hereford.

—The wife of E. F. Daugherty, new minister at First church, Los Angeles, Cal., recently underwent a severe operation, and is reported rapidly recovering her strength. The weekly sheet of First church reports that the family of Presi-

dent Emeritus Hill M. Bell has recently taken membership with this congregation.

—C. E. Elmore is the new pastor at Fairmount Avenue, Richmond, Va.

—Howard McConnell recently resigned the work at Dallas, Ore., to accept the pastorate at Selma, Cal.

—Union Avenue church, St. Louis, observes Disciple day in the autumn of each year. This year, October 6, the Sunday before the convention, has been set as the date for the special service. All the city's churches will have part in the celebration.

—The new leader at the Urbandale Federated church, Des Moines, Ia., is F. E. Hughes. William J. Lockhart led this church for a long period.

—J. H. Rosecrans, beloved hymn writer of the Disciples, is reported quite feeble. Mr. Rosecrans now lives at Breakabeen, N. Y.

—Unusually successful evangelistic meetings are reported in Texas, led by W. P. Jennings, at Hutchins; Ben M. Edwards, at Ambia; J. T. McKissick, at Melissa; F. W. Strong, at Dorchester, and the Kellems brothers, at Dennison.

The Illinois Convention

The Illinois Disciples of Christ met in convention this year in Eureka, September 2-5 inclusive. The sessions were held in the new Pritchard Gymnasium and the five hundred registered delegates in attendance were glad of the opportunity to visit our college.

Eureka has had a rather phenomenal development in the past five years. Two splendid buildings have been erected on her campus, the Pritchard Gymnasium and the Vennum Science Hall; the student body has increased from one hundred to almost three hundred; she shares with five other small colleges the honor of belonging to Class A as rated by the University of Illinois and is one of the colleges in the state to be ranked a S. A. T. C. (Student Army Training Camp) the coming year.

One outstanding feature of the convention program was the celebration of the Seventieth Anniversary of this Institution. Prof. B. J. Radford delivered a strong address in honor of the occasion. His remarkably clear characterization made us see, as though they were in our very midst, the founders and first teachers of the college. We of this generation felt the inspiration of these strong pioneers in the work of higher education among us.

Another significant thing in the convention was the reports of the District Evangelists. The evidence that this redistricting plan has so centralized the work of the State Missionary Society as to make it of greater value to the churches is indeed satisfactory. This organization is going to facilitate cooperative efforts among us and the office of the district evangelist is not only to add members to the churches, to revive stricken congregations and to start new ones, but in the words of Secretary Peters, "to consider New Testament evangelism as setting the church in order." This is an organization which makes it possible to quickly and effectively carry to the churches any plan of action that is necessary. A church organization that does not head up anywhere is, to say the least, ineffective when it comes to corporate action.

Not only did our convention reveal the fact that we have a much more

effective organization than formerly but a much broader program. The State Society aims to make this slogan a unanimous one among our Illinois churches "the whole task for the whole Church." This means, in a word, that Mr. Peters and his district evangelists consider it their task to help every church to do its share in our educational, benevolent and missionary enterprises. Nine ministers made four minute speeches, each representing one of our church agencies.

This was a war convention. Ten thousand Disciple boys from Illinois are with the colors. Their blood shed for others is teaching us the real meaning of the word brotherhood. And the united effort of three-fourths of the world to save our highest treasures, human freedom and democracy, has given us more than a plan for the unity of christian people, it has filled us with a passion for unity, which will break down the walls of prejudice and suspicion between us. The war has forced upon us the problem of a trained leadership to take the place of those who have gone, and there is a vague groping after some definite plan by which we may the better prepare our churches for the return of the boys and the reconstruction days ahead. There is a feeling among us that something must be done, but as yet nothing definite has been suggested.

Perhaps the most pleasant feature of the convention was the visit of our beloved brother, J. Fred Jones. He came as an invited guest, giving in return, one of his quiet, helpful messages. The Disciples of Illinois presented him with a "love purse" as a token of their appreciation for the splendid service he rendered in this state as its secretary and as an expression of their genuine love for him.

As the first Disciple congregation was organized in Illinois in 1819, next year will be our centennial. A committee of nine, consisting of three laymen, three women and three ministers was appointed to shape plans for this gathering. It will be held in Charleston and an effort will be made to have at least five hundred laymen in attendance at that convention.

E. E. HIGDON.

—E. W. Sears now leads the church at Athens, Tex.

ST. LOUIS

UNION AVENUE
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George A. Campbell, Minister

—Miss Gretchen Garst, who is in America on furlough, recently underwent a serious operation in New York City. She is improving rapidly and expects to return to Japan in December or January. Miss Garst was born in Japan and has dedicated her life to missionary work.

A. W. Kokendoffer and wife, of Sedalia, Mo., First church, report that they have had "a truly great vacation in the Angel city." Mr. Kokendoffer has been supplying the pulpit at Wilshire Boulevard, Los Angeles, during July and August. Mr. Kokendoffer speaks in high terms of the leadership of such men as S. J. Chapman, Holt and Crabtree. The Sedalia church has been under the leadership of laymen during Mr. Kokendoffer's absence.

—The church at Lawrenceburg, Ky., is in a meeting led by its pastor, Carl Agee. Miss Fred Fillmore, of Cincinnati, has charge of the singing. Miss Fred will also conduct the musical features in the coming meeting at Madison, Ind., where John W. Moody ministers.

—LeRoy M. Anderson, now serving as Texas state pastor-evangelist, is located at Sweetwater, Tex., for a while. The drouth there has put the work there in condition such that it had to be given help from the outside, although there is a good plant there and an excellent group of people leading the work of the church.

—A. F. Hensey of the mission station at Bolenge, Africa, reports that there was a large gathering at Bolenge recently. Many Christians came in from the outstations for fellowship and instruction. Nearly 150 persons were baptized. About one hundred evangelists have been sent out to eighty-five points.

—H. E. Stafford, of Parkersburg, Va., occupied the pulpit at Warren, O., recently, speaking on "Mobilizing the World's Resources for the World's Conquest."

—Allen T. Gordon, of Paris, Ill., church, is spending a vacation of several weeks in Canada, where he is studying war conditions, and will visit several training camps in this country before returning home. He also plans a visit at Chautauqua, N. Y.

—The Foreign Society reports that the gain in the contributions from the Sunday schools is already more than \$20,000, and it is believed that there will be a very considerable gain during the month of September. It will be remembered that the books close September 30.

CAMP CUSTER

Minister T. S. Cleaver,
55 Kingman Ave.,
Battle Creek, Mich.

WRITE US ABOUT THAT BOY

—Miss Lavinia Oldham has completed a term of service in Tokyo, Japan, of twenty-five years. The church which she has helped to build up presented her with tokens of affection and confidence. Her life in Japan, both in the foreign and in the Japanese community has made her name a synonym for big-heartedness and hospitality, reports one

of the Foreign Society secretaries. She has done a marvelous work among the young men of Japan.

—Frank Garrett, missionary to China, reports some strong evangelistic work led by Sherwood Eddy in that country. There were large crowds and a number of conversions. At one service a number of the members of the Parliament decided to become Christians. In Foochow six of the teachers of the Chinese classics became Christians.

—The Vigan Bible College (Philippine Islands) is now under the direction of E. K. Higdon. The Nurses' Training School has been carried on throughout the year. Mrs. Higdon has assisted in the teaching. Five of the eight nurses who were not members of the church when they entered school are now Christians.

—The California Bible College is now located in its own beautiful home at Geary and Gough streets, in the heart of San Francisco. Courses have been outlined in religious education, of which the First church pastor, W. P. Bentley, is director. Three of these courses, eight in number, will be given this year.

—For the fourth consecutive year C. H. Hood, minister at Coshocton, Ohio, has been elected president of the Coshocton County Sunday School Association.

A LETTER FROM SECRETARY HOPKINS

Two things are essential to secure an adequate supply of trained teachers—a proper training course and people willing to take that course. This is common to all churches.

The general dissatisfaction with former training courses has led to the construction of the new Standard Teacher-Training Course. It is interdenominational in its writing and use, and I am confident is the best training course ever offered to our Bible-schools.

The leaders of all communions are uniting in a simultaneous Teacher-Train-

ing drive during September-October of this year to secure the formation of training classes in every church and Bible-school in North America.

We are sending at great expense a personal letter to every preacher in our brotherhood. May we ask four things of you?

1. Read the leaflets enclosed and en-

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September 30, 1918

in order that churches may receive

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list your school in the Teacher-Training drive which all America is making this fall.

2. Preach a Teacher-Training sermon on the Drive Sunday in your church and community, probably September 22 or 29.

3. See that your Bible school superintendent uses well the literature which our office sent him about two weeks ago. There were a poster and special leaflets and instructions.

4. Fill out carefully and mail promptly the self-addressed Enlistment Card. It will enroll your school with the proper office.

ROBERT M. HOPKINS,
Bible School Secretary.

Carew Bldg., Cincinnati, O.

AN EXTRAORDINARY SITUATION

This year, for the Board of Ministerial Relief, ends September 30th. September is the last, the great month of the year. There are four times more reasons for making it so this year than there ever were before. Most of those who gave last year have recognized this fact and increased their offerings this year. Many that did not give in 1917 have fallen into line this year. So the totals show a fine increase, though still far short of the necessities.

Strange to say, 430 churches that had given last year before September 1st, had not sent in an offering before that date this year. We trust this is merely a delay in the remittance. We hope it will be much larger than ever before.

Here are the figures. Is your part done—

Comparative Statement of Receipts,

11 Months to September 1st.

Source	1917	1918	Gain
Churches	\$16,382	\$20,265	\$ 3,883
Bible Schools ..	3,851	3,865	14
Individuals and Men and Millions Move- ment	3,658	20,120	15,462
Annuity	15,600	1,300	14,300*
Bequests	4,835	2,450	2,385*
Interest	3,391	4,476	1,085
Miscellaneous .	1,077	1,663	586

Total

*Loss

BOARD OF MINISTERIAL RELIEF,
W. R. WARREN, President.
106 E. Market St.,
Indianapolis, Indiana.

CHURCH EXTENSION NOTES

At our monthly Board Meeting held on September 3d, the following churches were granted loans with which to complete their buildings: Hickman, Ky., First church, \$5,000; Buffalo, N. Y., Englewood church, \$10,000 and Stratford, Tex., \$2,500.

During the month of August, the following loans were closed: Savannah, Ga., Second church, \$4,000 (Annuity Fund); Deming, New Mex., \$3,500, (Annuity Fund); Richland, Ore., \$1,500, (Geo. F. Rand Fund); Hoxie, Ark., \$300 (Paul Austin Memorial Fund) and Fountaintown, Ind., \$2,500 (Annuity Fund.)

The spirit of loyalty to the Board and interest in the work of Church Extension is continually increasing among our brethren, as shown by the following comparison of receipts, one year with another: The individual receipts from October 1, 1917 to August 1 of this year, are \$53,466.28, which, compared with

the amount of \$34,573.10, received during the same period of time last year, shows a gain of \$9,893.18. The receipts from churches from October 1, 1917, to August 1 of this year, are \$17,240.21, as against \$12,763.18 for the same period of time last year, showing a gain of \$4,477.03. However, we wish to put a large sum of money into our work in New York, beginning this year with the building of our new Community House, and we earnestly hope that our churches will give us an offering of at least \$50,000 during the month of September.

Remit to G. W. Muckley, 603 New England Bldg., Kansas City, Mo.

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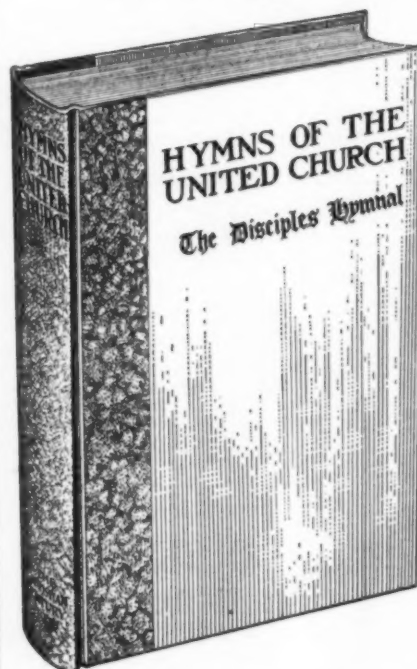
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